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JOY and TREMBLING.

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SERMON

Preach'd in the

OLD JEWRY,

JUNE 7. 1716.

BEING

The Day of Publick Thanksgiving for the  
Suppression of the Late Unnatural and  
Monstrous REBELLION.

By SIMON BROWNE.

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FOR THE YEAR 1840

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# PSALM II. II.

## *Rejoice with Trembling.*

**T**HERE are such Mixtures of *Sin* and *Grace*, of *Obedience* and *Transgression*, in the best of Men and the best of Nations, at present, that 'tis no wonder if their State and Condition be a Mixture of *Joy* and *Sorrow*, of *Prosperity* and *Distress*. Perfect Joy and Pleasure are only to be met with in those Regions, where there is perfect Freedom from Sin. But in the most prosperous State of human Affairs on Earth, it is much if there be not some bitter *Ingredient* in our Cup, to take off from the Relish of our Pleasures, or some *Prospect* of approaching Danger or Evil, some *conscious Presages* and *Forebodings* of what we have deserv'd, to disturb our present Fruitions, and keep us from the full Possession of our own Felicity. And if our Minds (too apt to grow sensual in the Affluence of worldly Comforts, and soften in their Fruition) had no such Interruptions of their Pleasure and Delight, the mischief would be much the greater: We should quickly lose sight of a *Better World*, and forget our Concerns there, and be surpriz'd by many Disasters in the present variable State of human Affairs, that would perfectly overwhelm us by coming *unexpected*, and whilst we are altogether *unprovided* for them.



THO it be therefore allowable, as the \* Wise-Man tells us, to *rejoice in the Day of Prosperity*, yet not so as to forget the present mutable Condition of human Affairs, and expect no future Evil; for *GOD hath set Prosperity and Adversity over against each other*: nor can Man correct the Divine Conduct in this matter, or manage better. So † some interpret the words, *to the end that Man should find nothing after him*, by Him meaning GOD. So that the safest way to enjoy the Comforts of an outward Condition in this World, is to temper our Taste with a Sense of our Demerits, and a serious Consideration of the constant Vicissitude of human Affairs. And though we are met together at this time to rejoice in GOD, and give him *the Praise due to his Name*, and there is very great and just occasion for it, as we shall see hereafter; yet are there some Circumstances in our present Condition, and some Prospects before us, that require us to temper our Joy with Fear, or, in the Words of our Text, to *rejoice with Trembling*.

THESE Words taken in Connexion with the rest of the Psalm, are an Advice to the Princes and Rulers of the World, and to the Body of Mankind, how they ought to carry it under the Reign of the *Messias*, whose Kingdom is very plainly foretold in the Psalm. There will be abundant reason why || *the Children of Zion should rejoice in such a King*. But the Privileges of his People under his Government, and the many Blessings of his Reign, should not insinuate a Thought that he will resign his Authority, and claim no Fear nor Subjection from them. \*\* Though he proclaims himself, *The LORD merciful and gracious, long-suffering and abundant in Goodness and Truth; keeping Mercy for thousands, forgiving Iniquity, Transgression, and Sin, yet will he not clear the Guilty*. †† He will dash Rebels to pieces with his Iron Rod, like a Potter's Vessel. |||| *And those Enemies that would not have him to reign over them, shall be brought out and slain before him*. His Government is indeed manag'd in the most gracious manner; Majesty is very much soften'd with Condescension and Clemency in his whole Administration: But his Grace must engage to Duty, and not encourage

\* Ecclef. vii. 14.

† Vid. Patrick, *in loc.*

|| Psalm. cxlix. 2.

\*\* Exod. xxxiv. 6, 7.

†† Psalm. ii. 9.

|||| Luke xix. 27.



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to Rebellion. Those who make so perverse an use of it, will find him \* *come one day in flaming Fire to take vengeance on them that obey not the Gospel, as well as to be glorify'd in his Saints, and admir'd in them that believe.* There is therefore abundant reason why he should be serv'd with Reverence, and our Joy in our happy Relation to him should yet be made serious by an holy Dread of him.

BUT the Words may be apply'd to any particular Season or Occasion of Joy, given to any particular Nation, Family or Person, as well as to this general Joy in the Redeemer's Administration, which pertains to all the *People of GOD*: And therefore may fitly be insisted upon at this time, to direct us in the right Management of the Joy before us. The *Psalmist* doth not forbid the Joy of those to whom this Advice is given, but only intimates that their Mirth should be temper'd with some other Ingredient, that it may be such as it ought. And tho the present Day be, to all who wish well to *Britain*, and the Protestant Interest, † *a Day of Gladness, and Feasting, and a good Day*; and *GOD* forbid that I should draw any Cloud over it, or damp any degree of reasonable or religious Pleasure thereupon: yet will it be very proper to temper and qualify it with Trembling, that it may be acceptable to *GOD* at present, and relishing to our selves upon Review. And in order to this end, it will be my business,

- I. *First*, TO enquire *what Reasons we have to be joyful on this Occasion.*
- II. *Secondly*, TO shew what is imply'd in *that Joy* to which we are call'd, or in which we are allow'd.
- III. *Thirdly*, WHAT is meant by *mixing Trembling with our Joy.* And,
- Lastly*, WHAT *Reasons offer for our doing so.*

I. *First*, ENQUIRE we what Reasons we have to be joyful on this Occasion. We are come together, in obedience to the Commands of our *Gracious Sovereign*, to pay our Acknowledgments to the Great *GOD*, for suppressing the late most Unnatural Rebellion, that was

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\* 2 Thess. i. 8, 9, 10.      † Esth. viii. 17.

begun amongst us: That the Alarms and Terrors of War are at an end: That the Men who intended so much Mischief to their native Country, to the Protestant Interest, and the whole *European* World, have fail'd in their wicked and blind Attempt: That the Royal Family are in safety, and such a Prospect is open for the Security of their Government, and the Transmission of our Religion and Liberties safe to Posterity. Now we shall be able to judg in some measure how reasonable our Joy is upon such an important Occasion, by duly attending to the following Particulars.

(1.) LET us consider how dismal a thing it must have been to be made the Seat of War, the most Unnatural War, a War between the Members of the same Body Politick for their mutual Destruction. As Contentions between Brethren are commonly the most fierce, so Wars commenc'd and carry'd on between Members of the same Civil Community, or *National Brotherhood*, are generallly the most cruel and barbarous: They are prosecuted with the utmost Animosity and Rancour, and the most bloody and vindictive Rage. Wars between different Nations are wag'd with some kind of Humanity and Honour, and kept within some bounds of Justice and Decency; but Wars between the Members of the same *Body Politick* pass all the bounds of Reason and Humanity. The contending Parties have fought it out at all other Weapons, before they take up the Sword, and have whetted their Passions generallly to the uttermost. They must have lost all Command of themselves, before they can venture upon such desperate Measures; and what can be expected afterward, but all the Mischief that Revenge, and Hatred, and bloody Malignity can suggest or inspire?

AND now think how sad a thing it must have been, for our *Native Country* to have been made the *Seat of War*; of the most fierce and barbarous, the most bloody and destructive War! To have had our Fields drench'd with Blood, and cover'd with Heaps of Slain! To have our Towns sack'd, our Houses rifled, and the *Desire of our Eyes*, our Sons and our Daughters, and our dear Friends, fall a Prey to the *devouring Sword*, not of a *foreign Enemy*, but of exasperated and enrag'd *Fellow-Citizens*! To have been in jeopardy every hour! To have

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have had *Fightings without, and Fears within!* And no Place of Safety, nor hardly a Neighbour in whom to place any Confidence! How dreadful a Scene is this! Who can look back upon it, even now we have escap'd it, without Regret and Horror! Yet this had been our miserable Case, had this Unnatural Rebellion proceeded.

THINK with your selves what Desolations have been made in that part of the Land, which hath felt most of the Fury of it: What Terror and Distress were spread wherever the *Rebel Army* march'd! Nay, the March of the *Royal Army* to stop and attack them, could not but shake every Heart that hath any value for Human Life, and is startled at the Destruction of his Fellow-Creatures and Countrymen. And had this Terror and Desolation been general, had they spread through all Quarters of the Kingdom, had they reach'd to its very Heart, and enter'd this Great *Metropolis*; had *our Houses* been burnt or batter'd down about our ears, our Sons and Daughters been slain before our eyes, our Streets flooded with our own Blood; nay, had it been only with the Blood of those our Brethren, *who have unjustly hated us*, and proclaim'd themselves our Enemies: must not this Sight have shock'd us? Must not our Hearts have sicken'd at the Spectacle? Or if in Heat of Blood or Battel they might have been unmov'd, can we look back on such a Scene, tho but in Supposition, without Shivering and Horror? Observe in how moving a manner GOD is pleas'd to represent the Terrors of War, when carry'd on by a foreign Enemy, which is commonly less fierce and destructive than that carry'd on by Fellow-Citizens against each other. \* *Son of Man prophesy and say, Thus saith the LORD, say a Sword is sharpen'd and also furbished. It is sharpen'd that it may make a sore Slaughter, it is furbished that it may glitter. It is sharpen'd and furbished, to give it into the hand of the Slayer. Cry and howl, Son of Man, for it shall be upon my People, it shall be upon all the Princes of Israel: Terrors by reason of the Sword shall be upon all my People. Smite therefore upon thy Thigh: I have set the Point of the Sword against all their Gates, that their Hearts may faint, and their Ruins be multiply'd. Ah! it*

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\* Ezek. xxi. 9, 10, 11, 12, 15.



*is made bright, it is wrapt up for the Slaughter!* And would not our Case have been alike, had this Unnatural War proceeded? Must we not have had † *trembling Hearts, and Failing of Eyes, and Sorrow of Mind?* Must not our Lives have hang'd in doubt, must we not have been in fear day and night, and have had no Assurance of our Lives? And shall we not rejoice that GOD hath scatter'd these Fears, and put a stop to the Mischief that was begun? That we hear none of the Terrors and Alarms of War, but Quiet and Calm are diffus'd through the Land? At least how tumultuous soever Mens Spirits may be, or how insolent soever the giddy Rabble, the Weapons of War are laid down, and its Desolations prevented, and GOD has been pleas'd to *turn the Shadow of Death into the Morning.*

(2.) LET it be farther consider'd, what a Prospect of Success the Men had before them, who engag'd in this Rebellion. Had it only proceeded so far, as to kindle a general Civil War amongst us, all the former frightful Events had been the Consequence. Though the Rebels had had no prospect of bringing the Purpose of their Hearts to effect, yet had Britain for a long time been a Scene of Ruin, and a Shop of Slaughter. But the Joy of our Escape will be the greater, if we consider that they were not without a prospect of succeeding in the Design; as will appear from the *Multitudes engag'd in it.* Twelve or fourteen Thousand were actually in Arms in Scotland; some Thousands, as we were inform'd by our publick Prints, in Lancashire; nine Thousand, as it was sworn at a late Tryal, intended to rise in the West; and Bristol, Liverpool, and Newcastle upon Tyne, were design'd to be seiz'd, to make Places of Arms, and help pay the Charge of the War (no doubt) with the Plunder of the Inhabitants.——From the Considerable Men they had to head them. Many of the Chief Nobility in North Britain had put themselves at the head of the Rebel Army, and several of the Nobility of this side Tweed were as certainly engag'd; some of which have fled from Justice, one has had the Reward of his Treason, and others remain in Prison for the same Crime.——From the Encouragement they had in their Design from abroad, the Monies

† Deut. xxviii. 25, 26.

|| Viz. Gascoigne's; or at least that he asserted as much.

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contributed by *Popish Powers*, and the Forces sent by Con-  
nivance to promote it, when it was not thought prudent  
or fit by open Invasion to help it forward.——From the  
*Artifices used* to poison the People, and prepare the Mul-  
titude to join with the Traitors, and fly out into this  
detestable Rebellion.

HOW long and diligently have they been work'd up  
into Discontent and Rage, by false Notions of the *Dan-  
ger of the Church!* by which the unthinking Vulgar mean  
*they know not what*, and the cunning Prompters of all  
kinds certainly mean *themselves*, their own *Interest*, and  
*Wealth*, and *Honour*, and *Power*.

WHAT Clamours have been made in favour of *He-  
reditary Right*, and the Unalterable Descent of the Crown  
of *Britain*, by Constitution Divine, to the next in Blood  
of the Royal Family, whether *Papist* or *Protestant*, *Chris-  
tian* or *Infidel*?

WHAT groundless and malicious Lyes have been in-  
vented and spread, what mean and groveling Calumnies,  
against our *Gracious Sovereign*, the *Royal Family*, and those  
whom in great Wisdom he has intrusted with the Admi-  
nistration of Affairs under him?

WHAT vile Endeavours have been used to alienate  
the Members of the *National Establishment* from their  
*Protestant Brethren*, and to persuade the People they were  
better be *Papists* than *Presbyterians*, and that they should  
rather chuse to be under a *Popish* than a *Presbyterian King*?  
by which they certainly mean, that they should much  
rather be Subjects to the *Pretender*, than their present  
*Gracious Sovereign*. The Air with which this is utter'd,  
and the Dislike express'd against the present Administra-  
tion, is Evidence uncontroll'd, that we do them no  
wrong, by putting this Meaning to their Expressions.  
Though I know no such unreasonable Fondness shewn by  
his Majesty to the *Presbyterians*, for the sake of which he  
should be thought one of their Number.

AND now consider how long this Poison has been  
*preparing*, how *artfully* it hath been administred, how  
*diligently* the Operation has been observ'd and assisted,  
and how general a Blindness hath, by these means and  
the righteous Judgment of GOD, seiz'd the Body of  
the People, and how ready and ripe they are to quarrel  
with their *own Blessings*, and fly in the face of their *Best*

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*Friends:*

*Friends* : and will it not be evident, that the Prospect of Success before those who engag'd in this Rebellion, was very fair ?

ESPECIALLY if we add how much those, who by *their Office* are in a sort the *Guides*, and thro the Sloth and slavish Temper of the Generality are in effect the *Keepers* of Mens Consciences, have improv'd their Interest to the prejudice of the Government, to the spiriting up Sedition, and the spreading this evil Temper through the Land. I wish from my heart this could have been suppress'd and conceal'd : I take no pleasure in publishing it. 'Tis the Grief of my Soul, that Protestant Ministers should manifest so little Regard for the Protestant Interest, and so much Rancour and Ill-Will to a *Protestant Prince*, who has hitherto study'd to oblige them.

——— *Pudet hac Opprobria nobis*

*Et dici potuisse, & non potuisse refelli.*

SO that all things consider'd, it cannot be doubted, but those who here at home broke out into this Rebellion, and those *Popish* Powers abroad who encourag'd their Design, expected a General Revolt, and that the Work would have been done at once. And though there be reason to believe, that this Design was form'd upon the Defeat of another for settling the Pretender more peaceably upon the Throne, had not GOD in his good Providence prevented it; yet am I far from thinking it was the Effect of *mere Desperation*. It was a Scheme very artfully labour'd and laid, it was prosecuted with a great deal of Application, and with too much Success; and had not GOD in wonderful Mercy interpos'd, it had in all probability been brought to perfection. And should not this heighten our Joy upon the Occasion? *The Snare is broken, and we are escaped.* Especially if we attend,

(3.) TO the *dismal Consequences* that must have ensu'd, had their Design taken effect. The Pretender was invited over to claim his imaginary Right, and came upon the Invitation, to countenance their Proceedings by his Presence. Many who have suffer'd for this Rebellion, have avow'd a Purpose of dethroning his present Majesty King *GEORGE*, and enthroning his Rival. This was certainly the Design they had in view; this the



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the wicked Purpose they were prosecuting by the most natural, that is to say, the *most wicked* Methods; and yet they pretended to do all in the Name of GOD, for the sake of the *Church*, and out of a conscientious Regard to the Divine Rights and Claims of an *injur'd* Prince. Nay, \* *Papists* have in the *face of Death* had the confidence to tell the World, they should have prefer'd these Claims of their Prince to the Interest of *Rome*, and have asserted his Right at the expence of their Lives, though he had been an *Heretick* and an Enemy to *Poper*y.

—————*Credat Judæus Apella,*  
*Non ego.*—————

BUT as this was the manifest Design, what had been the Consequence if it had been brought to effect? Liberty and Property had been gone at once. The Doctrine of *Hereditary Right* has been ever accompany'd with Professions of Obedience *without Reserve*; and in the present Case had not this been *yielded*, it had certainly been *extorted*. And the Prince who is unlimited in his Power and Command, must be the indisputable Proprietor of *all* his Subjects Possessions. And what human Laws or Constitutions can bind the hands of a Monarch, who claims his Authority by a Right paramount to all human Laws or Constitutions? And having entred with an Army, and made his way to the Throne with the Sword, would he not have claim'd that by the additional *Right of Conquest*, which he thought his before by *Right Divine*? Would he have brought none of the Maxims of *Lewis XIV.* his dear Tutor and Guardian, with him into *Britain*? Would he, who had seen Power uncontroll'd submitted to in *France* without a *Murmur*, and exercis'd without any *Justice* or *Compassion*, have condescended to be check'd by a *British* Parliament, when he had the Remedy in his own hands? Would he have brought no Resentment of former Injuries done to himself and pretended Family, with him to the Throne? Or if he might be imagin'd to have come out of the School of Affliction meek as *Moses*. (a Compliment paid him by some vile Flatterers) would he

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\* *Vid. Derwentwater and Oxburgh's Speeches.*

have brought this *Lamb-like Temper* with him, reeking hot from the *Dust of the Field*, and the *Blood of the Slain*? Men who have work'd themselves up to such a measure of *Credulity*, that they can believe *any thing*, may give into these Sentiments if they please: But their *Hero* must be a much tamer Wretch than any part of his Story has yet represented him, if he would ever have trusted himself in those Mens hands, who play'd such a Game upon his pretended Father, and first complimented him with *Power Unlimited*, and then took up Arms against him, and drove him from his Throne. Such *Injury* accompany'd with such *Treachery*, must have made too deep Impressions upon his Mind, to have been ever forgotten or forgiven, if he had any thing of *Princely Resentment* in him; though Endeavours had been us'd to expiate this Offence, by breaking through the most solemn Oaths and Engagements to another Prince, to restore him to his *Pretended Right*.

BUT had we, out of regard to his *Unlimited Right*, parted with and given up our *own*, our *Religion* perhaps had been secure: and *Tyranny* is in some measure tolerable, as long as it confines it self to *Externals*, and leaves our Minds and Consciences free. But was any such Security for our Religion to be expected, had the Design succeeded, and a Popish Pretender been fix'd on the Throne? Yea, doubtless (say the Men who have been hurry'd on to this Attempt by fervent Zeal for the Church) he would certainly have maintain'd and protected the Church of England as by Law Establish'd. And I am of their minds, that in the *Popish* Sense he would: I mean, by disallowing all Ecclesiastical Establishments since the Reign of the *Popish Queen Mary*, and denying the Legality of them. What! when he had stipulated to maintain the Church as *now* establish'd, would he not have kept his *Royal Word*? Yes, as honestly as his *Pretended* Father did, and just with the same Sincerity as \* *Oxburgh* and *Gascoigne* profess themselves *Papists*, and yet declare they would have fought to settle him upon his Throne, out of mere *pious* Regard to his Right, though he had been an Enemy to the Church of Rome. But if credit may be given to some of the † Best Authority in England,

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\* Vid. *Speeches*.

† Vid. Lord Chancellor's Speech to the five condemn'd Lords.

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there is no Evidence that any of them did ever stipulate with him for so much as the *Toleration* of their Religion, much less for the Preservation of the Establishment.

INDEED 'tis reasonable to suppose, he would quickly have gratify'd the *Zealots* of the Establish'd Church, by falling foul on *Dissenters*; and have rid the Land as fast as he could, of those whom his Friends have denominated *Falſe Brethren*. But after he had gratify'd their Spleen and Malice so far, would he have done nothing for the Service of *Mother Church*? Have so many of our *Popish* Nobility and Gentry risked their Lives and Estates, hath the *Pope* sung *Te Deum* upon his Arrival in *Scotland*, bless'd his Undertaking, and laid out so much upon it, in a pure Fit of Good-Nature to the Church of *England*, and to get a few stubborn *Fanaticks* off her hands? Would so firm a *Votary* of the *Romish* Church, who could not be persuaded so much as to attend at the *English Service* in *Scotland* (tho so needful to promote his Interest among many of the *Clans*, who had been made to believe he was become a sound Protestant) have been content with his Temporal Dominion, without doing any thing for the Salvation of his Soul, by promoting the Interest of his *Dear Mother*? Could he hope to be in her good Graces, if he did not even risque his Crown, to reduce so many straying Sheep as are in *Britain* to her Fold? And without this, could he have any hopes of Divine Favour here, or a Crown of Glory hereafter? Men may dream and delude themselves as they please, but doubtless had the Rebellion succeeded, and the *Pretender* been fix'd on the *British* Throne, the *Establish'd Church* must have been destroy'd, without a miraculous Interposure of Providence. Indeed it might not have been done at once: Our *Brethren* might have had the cruel Pleasure of seeing us first sacrific'd, but then they must have put their Necks into the *Popish Yoke*, or have taken their turn after us, and fallen unpity'd, by the same merciless hands. In a word, had this wicked *Design* had that Success, which those engag'd in it wish'd for, we had quickly been reduc'd to a double *Servitude*: Body and Soul had been both enslav'd. Nay, the Protestant Interest had been ruin'd through the World, nor had a Reform'd Church been left upon Earth, unless in the *Frozen North*, where the Temper of the Climate will chill the Zeal of *Missionaries*,  
and



and the Poverty of the Country makes it not worth the conquering.

AND is it not matter of great Joy to *us*, to *all Lands*, that so pernicious a Design has miscarry'd, and that we are yet a *Free* and a *Protestant* People, under the gracious Government of a Prince of the same Religion, and secure (we would hope) of the Continuance of these Blessings to Posterity?

(4.) LET us consider *the Circumstances with which* it was suppress'd. Indeed the seasonable *Discovery* did in many places prevent its breaking forth. How it came to be discover'd, is a Secret of which I am not Master; and therefore can't say how visible the *Finger of GOD* was therein. But these Circumstances of the happy Event are obvious to every one.—The *Success* of the King's Forces in *Battle*, though they fought with very *unequal* Numbers, and at *great* disadvantages, is singularly worth our notice. The Rebels were three to one in *Scotland*, and yet were *routed* by an Handful of the King's Forces, or at least *repel'd*, till that little Army was grown to a sufficient Strength, to subdue them intirely, and quench the Sparks of Rebellion there. Even those Men were thus repuls'd and driven back, who at *Gillicranky*, in the days of King *William*, defeated near double their number of Regular Forces. And whence should this be, but that *GOD* either took away Spirit from *Them*, or Conduct from their *Leaders*? † *Their mighty Men were beaten down and fled, and looked not back, for Fear was round about.* Nor could the Presence of their *pretended* King inspire them with sufficient Courage to venture a second Engagement. And now they have in general submitted and given up their Arms, or have quitted their Native Land. At *Preston* they out-number'd the King's Forces, had barricado'd the Town, and planted Batteries; they had the advantage of lining the Houses and firing upon them, whilst themselves were out of sight, and in a manner out of Gun-shot: and yet they were *forc'd* to submit, and surrender the Town and themselves Prisoners at discretion. And several of them have since met with the *just Demerit* of their Treason, tho some have found a

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† Jer. xlv. 5.

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method to keep out of the reach of the Law, when they could not keep themselves out of the hands of the King's Forces.

THE Expedition with which the Rebellion was suppress'd, is another happy Circumstance that *heightens the Mercy*. As soon as the Rebels had gather'd to a Body, head was made against them, and their Progress stopt, till a sufficient Force was got together to quell them. And as soon as this was done, *quick Marches* were made towards them, a *sudden and vigorous Assault* was made upon them; and very near the same Point of Time, on the very same Day, I think, an effectual stop was put to the Progress of the Rebellion, both in *North and South-Britain*.

'TIS also a joyful Circumstance, that *so little Blood was shed* upon the sad Occasion. Indeed it is to be lamented, that any should be so blind and wicked, as to lavish their *own Blood* in so *bad a Cause* as that of the Rebels: which, had it succeeded, must have work'd the Destruction of all the few Remains of Liberty and pure Religion upon Earth. And it becomes us to mourn over those *Brave Men* that fell on the side of their King and Country, † *that jeopard'd their Lives to the Death in the High Places of the Field*: Let them be mention'd with Honour to all *future Generations*. The Religion and Liberties of their Country are in some respect the Price of their Blood. We owe them so much Respect, as to lament their Loss; especially the Loss of those who went *Volunteers* upon the Service, and could be urg'd to it by nothing but their Zeal for the Honour of the *Best of Kings*, and the Good of their Country. And when I say it is matter of Joy that so little Blood was shed, it is by no means to intimate, that these Men should be forgotten in the general Transport, without doing *honour* to their *Memory*, and dropping a *Tear* upon their *Graves*. Yet little Blood has been shed in comparison of what *might have been*, if GOD in his good Providence had not prevented farther Insurrections, and so soon cut those, who were in Arms, short in their Design. Though it is to be lamented that any should be so mad as to spill their *own*

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† Judg. v. 18.

Blood in Attempts to ruin their Country, and that others should be expos'd to die for the *Preservation* of it; yet when the *Tempest* seem'd to be rising so furiously on all sides, is it not matter of Joy that it should spend it self in one Blast or two, and be so soon succeeded by a *general Calm*? The Hand of GOD is to be observ'd and acknowledg'd herein, with a just Degree of Religious Gratitude.

(5.) Finally, THE good Consequences that ensue, are to be taken into the Consideration, to make this Mercy more relishing, and enliven our Joy. Hereby a *Protestant King* is fix'd on his Throne, and secur'd, we hope, against like Attempts for the future. A *Prince* of great Wisdom and Steadiness in his Councils and *Maxims* of Government; of great *Good-will* to Mankind, and *Paternal* Tenderness to his People. A *Prince* of unexampled Mercy and Clemency: for this we dare appeal even to his Enemies. He *punishes* with Reluctance, and *pardons* those who were engag'd in a Design against his Life and Honour with pleasure. A *Prince* truly zealous for the Liberties of Mankind, and the Preservation of the *Protestant* Interest. By the Defeat given to the Rebels, the Throne of such a Prince is secur'd; and a delightful Prospect is open'd to us, of having the same Mercy continu'd, by a *Succession* of Princes sprung from his Loins, and inheriting his excellent Qualities.

WE are now freed from the *Wastes* and *Terrors* of War: *Liberty* is maintain'd, *Property* is secur'd, *Justice* hath a free Course, and even the *Shelter* and *Protection* of Laws are allow'd to them, who had engag'd in a Design to tear up all the Fences of our Happy Constitution, and to abolish all Law, by substituting Will and Pleasure *Absolute* and *Uncontrolable*, in the room of it. Our *Holy Religion* is rescu'd from the very jaws of Death, and the *Sacred Rights* of Conscience secur'd to us all.

WE, who think we are honouring GOD by a Dissent from the *National Establishment*, though we would by no means take upon us to judg our Brethren, but heartily esteem and honour all the Members of that Body, who behave themselves according to the Obligations of our *common Christianity* in their *several Stations*; rejoice in the Liberty hereby continu'd to us, of worshipping GOD according to his Word and Will: who had first tasted

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the Vengeance of Popery, and felt the Weight of *Arbitrary Power*, had the Design succeeded. We are now somewhat safe from the *Rage of Bloody Zealots*, and the *Insults of the Lawless Rabble*. Our *Temples* are in some measure secur'd from *Desolating Fury*, our *Persons* from *Licentious Outrage*. We please our selves with the Thought, that our Children shall no more be torn from us by Legal Violence (the most wicked kind of Oppression) shut out from the Privileges of an Education agreeable to our own Sense of things, and the Laws of Nature cancell'd in favour of Faction.

NOR are we without hope, that all the Remains of the Spirit of Madness and Faction, which hath so long reign'd among us, will by the wise Conduct of our *Prince*, and those *about him*, be either *laid or quell'd*. At least 'tis reasonable I think to suppose, that those *intrusted* by his Majesty with the Administration, will think it prudent (I am sure 'tis for their *own Interest*, and that of their *Gracious Master*) to add as much Weight to his Cause as possible, by putting *them* into a Capacity to serve him to their uttermost, who have under great Oppression and Discouragements shew'd themselves firm to a Man for the Protestant Succession. Others may perhaps be bought or brib'd into a *seeming Zeal* for his Majesty's Honour and the Nation's Interest, but whether they can be so far depended upon, as those who by no *Temptations* could ever be prevail'd with to *slacken* in their Zeal for the Succession, or those who were hearty in promoting it, is what needs no uncommon Degree of Penetration to determine. 'Tis certainly *their Interest* as well as their *Sovereign's*, to omit nothing that is needful to *secure* the Happy Establishment we are now under, to *maintain* his Majesty's Title, to *quell* the Spirit of Tumult and Sedition, and *prevent* all Attempts of Rebellion for the time to come. And whether this may be so effectually done, as by putting those who are certainly in the *King's Interest* and *theirs*, into a full Capacity to shew the Zeal they have for his Majesty's *Service*, the *Welfare* of their Country, and the *Security* of their Holy Religion; they have Wisdom enough to know, and are under great Obligations to their *Prince*, their *Country*, and *themselves*, to consider. I hope we shall never do any thing, however we may be used, that *has the Face* of Treachery to our

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Country or our Religion. But if we are oppress'd by our *Enemies*, and neglected by our *Friends*, yet if our Sovereign receives no Prejudice, nor our Country be expos'd to any Dangers thereby, we will \* *rejoice in the Prosperity of Britain, that Peace is at present within her Walls; may they prosper that love her.* Nay, we will rejoice that so many among us are made safe and happy against their own Inclinations, and kept in possession of those valuable Privileges, which they would have made a Sacrifice to ignorant Zeal, unprovok'd Revenge, or misguided Ambition. You see then what Matter of Joy there is upon the Occasion. Proceed we now,

II. *Secondly*, TO inquire *what that Joy is*, which is allow'd or requir'd upon such an Occasion. And here,

(1.) JOY in the most restrain'd and proper Sense is allowable upon this Occasion. By which I mean that delightful Emotion, which every Man feels in himself upon the Possession or Enjoyment of any *Important Good*. So is Human Nature constituted by the wise Author of it, that Good at a distance, but within ken of our Eyes, is the Object of Desire; and Good within the reach or grasp of our Arms, is the Object of our Delight. And 'tis impossible but he, who thinks himself happy in the possession of what he esteems a valuable Good, should feel Satisfaction accompanying the Thought, or immediately arising out of it, whether this Good be what he hath to himself, or in common with others. And indeed to a Man of a noble and generous Spirit, who is warm'd with Good-will to Mankind, or a Love to his Country, that Happiness is the most *relishing* which is the most *extensive*. A selfish and narrow Soul may prefer his own Interest to those of his Fellow-Creatures, and be regardless of the common Welfare and Safety, if he can secure his own: But this is a Wretch who has disbanded himself from the rest of the *Species*, and hath, properly speaking, nothing human in him. He is under the Conduct of brutal Instinct, and refuses to be led by Reason or Humanity: and though he may boast the *Christian Name*, he is a Reproach to his Holy Religion, and would be the Scorn and Contempt of many a Generous *Pagan*.

\* Psal. cxxii. 6, 7.

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BUT he who hath felt the mighty Influence of Christ's Doctrine and Spirit, rejoices more in the Prosperity of his Country, in the Enlargement of his Redeemer's Kingdom and the Security of his Holy Religion, than in any private Advantages of his own. The Joy arising in his Heart on such an Occasion as this before us, is much more important to him than what results from any private Consideration. The *Wealth* of his Family, the *Prosperity* of his outward Affairs, the *Honour* and *Dignity* of his own Station, the *Multitude* and *commendable Qualities* and *Carriage* of his dear Children, are lost in such a season as this, when so much more extensive a Scene of Pleasure spreads it self around him. The Flames of War in the *Bowels* of his Country quench'd, the Commission of the *Devouring Sword* revok'd, his Prince secur'd in the Possession of his *Rightful Throne*, the Religion and Liberties of his Country snatch'd from the *utmost Danger* of utter Ruin; open such a Spring of Pleasure and Delight to him, as drowns all inferior Considerations. He forgets that he is happy upon *other accounts*, so much is his Mind entertain'd and enlarg'd with the Thoughts of this.

SUCH a Peace and Tranquillity of Thought, such a Transport and Elevation of Mind upon this Occasion, is not only allowable, but decent. The Captives in *Babylon* could \* *prefer Jerusalem to their chief Joy*, and forget their *Mirth and Musick*, to mourn over her Ruins. † And when GOD brought again the Captivity of his People, *Jacob rejoic'd, and Israel did sing*. And when our Salvation is come, and *Britain* is again made || *a quiet Habitation*, shall not we partake of the general Calm? When GOD giveth her Rest from her Enemies on every side, foreign and domestick, \*\* *shall not we rejoice and be glad with her?* if we do indeed love her, *shall not we rejoice for Joy with her?* Joy upon such an Occasion is very comely and laudable. But,

(2.) WE must not content our selves with our own Satisfaction, upon this Occasion, but are (if I may so speak) to invite the Blessed GOD to be Partner with us in the Joy. We are not met together merely to delight our selves, but to offer up a Sacrifice of Praise and Thanks-

\* Psal. cxxxvii. 6.

† Psal. xiv. 7.

|| Isa. xxxiii. 20.

\*\* Isa. lxvi. 10.



giving to GOD. To rejoice in the Suppression of the late *Monstrous Rebellion*, and the Peace and Prosperity of *Britain* arising therefrom, is an Act becoming a *Briton*; every one, I mean, that loves his Country. But this is not all that is expected from *Christians*: Our Joy is not to terminate in our selves. The Good we now possess, and the farther Good we have in prospect, are not intended by the great Author of them merely for our Pleasure and Entertainment, but to raise our Hearts to *himself* in grateful Acknowledgments, and the most humble and rapturous Adorations. And to forget the Interest *He* hath in our Blessings, and only employ them to minister to our *own Pleasure* and Entertainment, is to *idolize* our selves, and commit a *downright Robbery* upon GOD. He doth not forbid our Joy, whilst it is rational and confin'd within due bounds, upon *common* Occasions; nor forbid its rising somewhat higher than what is common, upon such *special* Seasons as these: but then he expects to share with us in our Satisfaction, and to be honour'd with due Acknowledgments. He expects the Joy of our Hearts should vent it self in devout Thanksgivings to Him. Thus we shall convert *Pleasure* into a *Sacrifice*, and find our Delight doubled by a Conscience of having given to GOD the *Glory due to his Name*. Our Joy will improve in the very *Act of Praise*, and be much heighten'd by our Souls lifting themselves towards GOD, in these *Tributary Payments*: and that as much above what *vulgar Minds* can feel upon the Occasion, as Heaven is higher than the Earth, and the Scene of our Satisfaction spreads it self beyond the Compass and Extent of *theirs*. Joy should prepare our Hearts for the Work, but then we should wake all the Powers of our Soul \* *to sing and give Praise*. We † *should be glad in the LORD*, and then we may rejoice, and even shout for Joy. || It is he that giveth Salvation to Kings, who delivereth David his Servant from the hurtful Sword. It is \*\* *he who strengtheneth the Bars of our Gates, and maketh Peace in our Borders*. †† *Blessed be the LORD, who hath shew'd us his marvellous Loving-kindness*. |||| *The Wicked is snared in the Work of his own hands: In the Net which they hid, is their*

\* Psal. lviii. 7. † Psal. xxxii. 11. || Psal. cxliv. 10.

\*\* Psal. cxlviii. 13, 14. †† Psal. xxxi. 21. |||| Psal. ix. 14, 15, 16.

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own Foot taken. Let us shew forth the Praises of GOD in the Gates of the Daughter of Zion, and rejoice in his Salvation. \* Let us praise him, for that his Name is near, his wondrous Works declare. To Him we are indebted for the Defeat of our Enemies, for the Success of our Armies, for the Suppression of the Rebellion, and for all our present Peace and Security. And though we would by no means deny to Instruments what Honour is due to them, but would speak with Applause of the Wisdom of our Counsellors, the Conduct of our Generals, and the Valour of our Troops; yet will we not glory in these, as if our Trust were in † Chariots and Horsemen, but will rejoice in the Salvation of GOD, and remember the Name of the LORD our GOD.

THUS you see how we ought to rejoice both as Britons and as Christians, on this Day. We should rejoice in our Peace as a Nation, in the secure Enjoyment of our Holy Religion as a Protestant Nation; and finally rejoice so as to render to GOD the Praises which are due unto his Name. We proceed,

III. Thirdly, TO inquire into the Temperament of our Joy mention'd in the Text; *Rejoice with Trembling*. How is this to be done? The Meaning of the Advice will lie plainly before you, as I conceive, in the following Particulars.

(1.) REJOICE with a Religious Dread and Veneration of GOD upon your Minds. Let true Religion put bounds to your Joy, and mix with it. The Fear of GOD doth often in the Holy Writings stand for that Impression which the glorious Attributes of GOD should make upon our Minds, those Sentiments of Religion which they should inspire, together with that careful and exalt Conversation which should be the Result of all: or, in fewer words, for the Sum and Substance of Practical Religion. And as GOD deserves the utmost Degree of truly Religious Fear, and the Passion of Fear, when 'tis strong and lively, doth often put the Body into a Fit of Trembling, as well as shake the Frame of our Minds; so Religious Fear is sometimes spoken of, under this Term.

\* Psal. lxxv. 1.

† Psal. xx. 5, 7.

To *tremble at God's Word*, is made the Character of a religious Person: † *My Flesh trembleth, saith David, for fear of thee.* Nay, under the *Evangelical Dispensation*, so full of Grace and Good-will to Men, yet are we requir'd *to work out our Salvation with Fear and Trembling*: and in this Sense we may understand the Words of our Text.

WE must so rejoice then in all the *Comforts* of the *present Life*, in the *rich Grace* of the *Gospel*, and on such *important Occasions* as these, so as to temper our Joy with *True Religion*, and mingle an holy Awe of the *Divine Majesty, Sovereignty, and Perfections* along with it. This will not damp our Joy, but raise and improve it; for nothing gives such Enlargement to the Mind, or so exalts the Affections, as a Spirit of sound and serious Religion. This takes away no Degree of reasonable Mirth, but makes all our Pleasures *Heavenly and Divine*, whatever be the *first Rise* and Reason of them. By no means therefore leave GOD and Religion out of your present Joy, but pay your Thanks to him with Hearts full of Holy Veneration for his Majesty and Perfections, as well as from a grateful Sense of his Mercy and Favours. Not only let *Songs of Praise* be in your Mouths, but make *Melody to him in your Hearts*. Let the Mercy receiv'd urge you to more exact Duty, and more Steadiness and Resolution in the Cause of GOD and Interests of Religion. Let not your Joy slacken in the least the Bonds of Religion, but tie them faster upon you.

(2.) IT may signify, *Rejoice with an holy Jealousy over your selves.* Man is naturally a proud Creature, and very apt to forget his Debt and Obligations even to Divine Beneficence, and outward Prosperity is mighty apt to cherish this wicked Temper: few Christians have Ballast enough, when a *full Gale* of this kind blows upon them. When Matter of Joy doth plentifully arise all about us, we are very much inclin'd to take our Fill of Satisfaction and Delight, and to forget that we are Debtors to GOD, and that he expects a Tribute of Praise and Obedience. *Agur* therefore wisely prays against the Temptations of a wealthy and prosperous State; \* *Give me not Riches, lest I deny thee, and say, who is the LORD?* And when



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the Israelites were about to enter into a Land flowing with Milk and Honey, GOD saw fit to caution them to this purpose; † *Beware that thou forget not the LORD thy GOD, lest when thou hast eaten and art full, and when thy Herds, and thy Flocks, and thy Silver and Gold are multiply'd, then will thine Heart be lifted up, and thou forget the LORD thy GOD.* It is also given as the sad Character of this People, that || *Jeshurun waxed fat and kicked; when he was cover'd and grown thick, he forgot GOD who made him, and lightly esteem'd the Rock of his Salvation.*

AND have not all Men the same cursed Principles lurking in them? tho they are to a prevailing Degree mortify'd in real Saints. Are not such Days as these, instead of being Days of Thanksgiving to GOD, made too commonly mere Days of Mirth and Pleasure? Nay, do not the Generality indulge themselves, on such Seasons, in greater Excess of Riot, than upon other Occasions? \* *And is it thus that you requite the LORD, Oh foolish People and unwise!* Nay, are not the best of us too apt, on such a Day, to let our Joy grow vain and frothy, gross and carnal, and degenerate into mere Show and Ostentation, whilst that of others is riotous and raving? Indeed by saying this, I do not take upon me to censure or condemn publick Manifestations of Joy, provided they are kept within the Bounds of Decency and Religion; and many things must be indulg'd for political Purposes, and to humour a Multitude much led by Show and Noise, and the serious Christian may have a Call, in some degree, to make a part in the publick Rejoicings: But with what a Jealousy of his own Heart, lest he humour the Vanity of the People, and the Lusts of his Companions, to the Dishonour of GOD, the Reproach of Religion, and the wounding his own Soul! How carefully should he watch against every Insinuation of Pride or Lust? How much should he awe his Spirit with the Sense of GOD's Presence, and keep his Joy within the Bounds of Religion? Thus we are to rejoice with Trembling, i. e. with a cautious Fear of doing any thing inconsistent with Duty, and the most sacred Bonds of our Al-

† Deut. viii. 11 — 15.

|| Deut. xxxii. 15.

\* Ibid. ver. 6.  
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legiance to GOD, and our Christian Profession. A-  
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(3.) ON *such Occasions* of Joy, we should not forget what may give us just *Occasion* of Grief and Heaviness, whether upon account of present Evil or future Danger, else our *Mirth* will be little better than *Madness*: it is *unreasonable*, and will grow *intemperate*. To prevent which Evil (as we have observ'd above) GOD hath been pleas'd to *set Prosperity and Adversity one against the other*; and would have us so wise as to keep both *within sight*, and expect they should tread on each other's heels. There is hardly any Condition of human Life, whether we have respect to Mens *Private* Affairs or the *Publick*, so fully prosperous, but it may offer much Matter to temper our Joy, and *mix Fear and Trembling* with it. Our Happiness in this Life is at all times imperfect. Our Good hath its Mixture of Evil, or else it doth not lie so very far off, but that a reasonable Fear may fetch in some *Bitterness* from Futurity, to mingle with our present *pleasing Draught*. And when we do thus, not in *such a degree*, as to pine in the midst of Plenty, and refuse the Comforts GOD is pleas'd to give us, but only *so far* as to keep our Mirth within the Bounds of Reason, and temper it with Seriousness, that, according to the *English Proverb*, we may *be merry and wise*; it must be of mighty Use and Advantage to us.

AND upon this occasion in particular, we should so rejoice in the *National Blessings* we this Day commemorate and thank GOD for, as not to forget, that we have great reason to take our Draught of Pleasure with a trembling Hand. We are still *in the Body*, in a wicked and changeable World, where many things give us a Prospect that is not so pleasing as our *Wishes*. And what these things are, I am now, in the

IV. *Last Place*, TO lay before you, or enquire *what Reasons we may have to rejoice this Day with Trembling*. And whenever we look round us, these Reasons do indeed multiply upon us; whether we consider what is *past*, what is *present*, or what may reasonably be expected for *time to come*.

I. AS to *what is past*. And here it should give us some painful and trembling Thoughts, that so many among us seem

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seem weary of their Privileges, *repine* at their Happiness, are *unthankful* for the multiply'd Blessings of Providence, and so cold and *indifferent* towards the Protestant Religion, as to break out into such Acts of Hostility against so *Gracious* a Sovereign as now sways the Scepter of *Britain*! That so many should be so *prodigiously wicked*, as to proclaim him an *Usurper*, and declare War against him *as such*, almost with the very same Breath with which they swore Allegiance to him, and most solemnly avow'd in the face of *GOD* and the World, that he was their *only Rightful and Lawful King*: and on the other hand proclaim him for their Prince and Sovereign, by *the highest Right* in the World, *viz. that immediately confer'd by GOD himself*, and not to be oppos'd or disputed, without incurring the Guilt of *Treason and Rebellion against the World's Sovereign*; almost as soon as they had abjur'd him, and with the Solemnity of an Oath declar'd, that he had *no Right or Title whatsoever* to the Crown. — That such wicked and shameless Methods have been us'd by Men calling themselves *Christians, Protestants*, nay and *Christ's Ministers*, the Ministers of the *Prince of Peace*, to stir up Riots and Sedition, the *natural Prelude* to this most *unnatural Rebellion*. A Rebellion which had a Tendency to destroy the Nation, not only by dividing it, and dashing the Inhabitants one upon another, as all civil Contests do; but the very Success of it had been baneful and pernicious. By the very same Act, by which the Madmen engag'd in it had ruin'd their *Brethren*, they had also destroy'd *themselves*, and in all appearance involv'd the whole *Protestant World* in the *common Ruin*. Such a Multitude of the most improbable Lyes have been invented; *such* mean and impudent Slanders against the most sacred Persons and Characters, have been dealt about; *such* Principles in barefac'd Contradiction to Mens own Conduct, most *solemn Conduct* in the matter of Oaths and *more common* religious Worship, have been advanc'd and industriously propagated; *such* Venom and Rancour from all Quarters and all Hands, even the Places and Persons *sacred to Religion*, have been infus'd into Mens Minds; and in a word, such a Spirit of Rage and *lawless Tumult* hath been stir'd up (and that by the most *passive People* in the World, if you'll take their own word for it) as if *Satan* and his *infernal Legions* were broken loose amongst us.

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The most *sacred Name* of GOD, and the Holy Name of the *Church* have been prostituted and profan'd to serve the vilest Purposes; and Men at open defiance with all Religion, with *Imprecations* in their Mouths, with *Violence* and *Mischief* in their Hearts, and the *Weapons of War* in their Hands, have been taught to clamour for the Church with a Boisterousness, of which it is doubtful whether *infernal Spirits* might not have been asham'd: For tho' † *Satan* sometimes transforms himself into an *Angel of Light*, he doth it so as to hide the *Devil* in the *Disguise*, and in such Cases where he is asham'd to appear in his proper Form. And finally, the Effect of all these Arts of Mischief, in the Terrors that have been spread among his Majesty's best Subjects, the Desolations that have been made, and the Blood that hath been shed, are things we should look back upon with mournful Eyes and aking Hearts. || *The Land hath been polluted with Blood*; and who were the *Murderers*, but those very Men who, without Provocation, broke out into this Rebellion against their Prince, and Hostility against their Brethren?

AND yet even the *untimely Death* of these Men by their own hands (for thus did they really fall, seeing they were engag'd in so illegal an Undertaking) should be Matter of Grief and Trembling to us, as much or even more than to see a Man lay *violent Hands* on himself, because this generally happens to Persons depriv'd of their Reason, and not knowing what they do; but whatever was done by the Wretches engag'd in this Rebellion, was acted *deliberately* and with *full Consent*. And shall we not pity the Men that perish'd in their own Wickedness, and destroy'd themselves? Far be it from us to rejoice in their *Destruction*, tho' we are bound to rejoice at their *Defeat*, and praise God for it. But,

2. THERE are several things in the *present Situation of Affairs*, that require us to mix Trembling with our Joy: Such as,

(1.) THE wicked Temper still prevailing amongst us. The Rebellion indeed, thro' the Goodness of GOD, is quell'd, but the rebellious Spirit is not yet subdu'd. The same Engines are at work to continue the Ferment; all the

† 2 Cor. xi. 14.

|| Numb. xxxv. 33.

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Arts that Cunning and Malice can suggest, are imploy'd to keep Mens *true Interest* out of sight, and to make them *uneasy* under that Government which they have not been able to *overturn*. The *Conduct* of our *King*, which all impartial Men must allow to have been wise, and with a due Temperament of *Justice* and *Lenity* (no *blame* can lie upon him, I am sure, for his *Severity*) is always taken by the worst Handle, and represented in the most odious manner: If he *punishes*, he is *Cruel*; if he *s pares*, he is *Cowardly*: if his *Ministers* can't be directly reproach'd with *Misconduct*, they are *slander'd* with *Purposes*, which I dare say never enter'd into their Hearts. The *Spirit of Party* so far prevails, that neither the Voice of *Reason*, nor the Commands of *Religion*, can have any Authority, or so much as *Attention*. Men venture thro Oaths, leap all the *Bounds* of Civility, break thro all the *Ties* of Friendship, Neighbourhood, and Relation, to serve *their Party*, be it *right or wrong*. *Criminals*, in the Article of Death, fly in the face of Majesty (or the Wretches who pen their dying Speeches for them) and reproach a Prince, who was never justly tax'd with Breach of Promise, for having no regard to the Engagements made in his Name by his *Generals* and *Officers*. And tho this hath been contradicted in the most *August Court of Judicature* † in the World, by those very Officers, and that upon Oath, yet is this Calumny, this *vile and barefac'd Calumny*, lick'd up by the credulous Multitude, by Persons in other respects of *Sense* and *Figure*, and spit out with improv'd Venom in the face of the Government.

I GROW sick at the Recital.—That ever *Britons* should be thus befool'd! *Protestants* should act so much to the Dishonour of their Profession! such a *Spirit of Murthering* should be kept up, and grow so loud and licentious, when no Man's Property is invaded, no Man's Rights are infring'd; and even *Rebels*, taken in Arms, are allow'd all the Favour of the most *merciful Laws*, in a *Trial for their Lives*. Some of them have found out Methods to escape the Sentence they had deserv'd, and many that had *justly fallen* under that Sentence have been respited, and are not without Hopes of obtaining their

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† Vid. Lord Winton's *Trial*.

Pardon! It is indeed *in all respects* monstrous! And truly the Temper and Conduct of the Nation in general, or at least of vast multitudes among us, for *five or six* Years last past, have been such a Contradiction to all the common Springs of human Actions, *Interest, Honour, Reason, and Religion*; that it may be justly question'd, whether ever there were the like Instance of Infatuation, except among the abandon'd Jews, in any Nation upon Earth. And is not this to be lamented, amidst the Joy we feel on this Occasion? Again,

(2.) THE *abounding of Iniquity*, is another Spring of Grief, whilst we are met together on this joyful Occasion. May not GOD very justly say to us now, as to Israel heretofore; \* *Not for your sakes do I thus, saith the LORD your GOD, be it known to you; be ashamed and confounded for your own Ways, O Inhabitants of Britain?* And should not we loath our selves for all our Abominations, when we are commemorating the Loving-kindness of GOD, and these fresh Instances of his saving Power? Alas! is not our Case too much the same with that of Israel describ'd in the Prophet? † *Are we not a sinful Nation, a People laden with Iniquity, a Seed of Evil-doers, Children that are Corrupters, that have forsaken the LORD, and provok'd the Holy One of Israel?* Have not all Ranks of Men corrupted their Ways? Do not Sins of all kinds abound amongst us? Do not Men avow their Wickedness, and glory in their Shame? Is not GOD's awful Name blasphemed, his Holy Day profaned, and his Word and Ordinances contemn'd amongst us? Have not Men run into all kinds of Intemperance, Drunkenness, Revellings, Lewdness, Whoredom and Adultery; and that in so open and unguarded a manner, as if they had no fear of keeping up their Character, notwithstanding their shameless Practices? Nay, have not Men carry'd their Insolence in Sin so far, as to deny Christian Revelations, to discredit the awful Truths of the Gospel, and dispute even the Existence of a Deity? Have not Books been written to serve the vilest Cause and propagate Infidelity, though for the most part to the shame of the wretched Undertakers? And what they have not been able to

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\* Ezek. xxxvi. 33.

† Isa. i. 4.



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effect by *Dint of Reason*, have they not endeavour'd to bring about by *Banter and Drollery*? and reckon'd they have routed Religion, when they have been so hardy as to break a *Fest* upon the Bible? Have not all Attempts for *Reformation* been discourag'd, and in a great measure defeated, by the treacherous Behaviour of some, and the open Opposition of others? And, what is more lamentable still, hath not the Contagion reach'd to many who make the *greatest Profession* of Religion, and Pretences to it?

WITNESS the sad Neglects of *Family-Instruction* and *Worship*; witness the *Pride* and *Luxury* that every where abound; witness the many Quarrels and Contentions among *Christian Brethren*, that not only extinguish Love and Good-will, but almost all Regard to Justice, and Truth, and Honour. Have we not *Sots* making Pretensions to Religion, and who shall be most loud and noisy on the Subject, when their Brains are most inflam'd? Have we not *lewd Wretches* among us, that will steal in the dark to a Neighbour's Bed, or resort to the more publick Shops of Lust, when they can do it conceal'd, and think *no Eye sees them*? Have we not *ungodly Mammonists*, who will grow rich at any rate, by *secret Fraud* or *open Violence*, in spite of the Obligations of their Holy Profession, nay, will put on this as a Cloke to cover over their wicked Designs? Is not that time consum'd in *Taverns*, and *Business*, made the Pretence, that should be spent in Religious Duties in the *Family* and *Closet*? And have not *News* and *Trifles*, and sometimes much worse Subjects, in a great measure banish'd Religion from *common Conversation*? Not that I am herein drawing up a Charge against you of this Assembly, or any of my Auditors this day: *I hope better things concerning you, and things accompanying Salvation, though I thus speak.* But such things certainly are observable among some making Profession of Religion in the Land; I wish I could say there were nothing of this kind among those *who dissent* from the National Church. And must not every Heart that is Serious and truly Christian, lament over this? If those who are, or ought to be, \* *the Salt of the Earth*, have lost their *Savour*, where-

\* Mat. v. 13.

with shall they be season'd? And should not this sad Thought mingle with our Joy, and moderate it on this Occasion? But,

(3.) THE desolate Estate of other Churches should come into the Consideration, to temper our Joy. The Prophet denounces a Woe against \* those that are at ease in Zion, that stretch themselves on Beds of Ivory, and eat the Lambs out of the Flock, and the Calves out of the Stall, that chant to the Sound of the Viol, and invent to themselves Instruments of Musick like David, that anoint themselves with Ointments, and are not griev'd for the Afflictions of Joseph. And when GOD punishes our Brethren for their Sins, and leaves any part of his Church at the mercy of their Enemies, for us to persist in the same Sins, and take no notice of the Punishment of others, is in his account an heinous and aggravated Sin. † When for all the causes whereby back-sliding Israel committed Adultery, I have put her away, and given her a Bill of Divorce; yet her treacherous Sister Judah feared not, but went and play'd the Harlot also. And how the Sin was resented and punish'd, the Prophet Ezekiel tells us: || Thou hast walked in the way of thy Sister, therefore will I give her Cup into thine hand, and thou shalt drink thereof deep and large. Now, my dear Brethren, how many Churches once Reform'd are at this time desolate? What a Cup of Trembling hath for a long time been given to our Sister in France? How long have her Temples been demolish'd, her Ministers driven out of their native Land, and her Solemn Assemblies broken up? Multitudes, through the Violence of Persecution, have bow'd their Necks to the Romish Yoke, and abjur'd that Faith with their Mouths, which yet they can't but believe in their Hearts. And how many are now in Dungeons and Galleys, depriv'd of all the Comforts of Life, and enduring the most barbarous Treatment besides, for the sake of their Holy Religion? Are we Members of the Church of Christ, and is the Apostle's Saying true of the Body in general, that ||| if one Member suffer, all the rest suffer with it; and should not their Sufferings then affect our Hearts?

\* Amos vi. 1, 4, 5, 6.

† Jer. iii. 8.

|| Ezek. xxiii. 31, 32.

||| 1 Cor. xii. 26.

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Would it not be proper, on such a Day of Thanksgiving, to *consider and commiserate* the melancholy State of our Brethren? We can never rejoice as we ought, when we are so swallow'd up of *our own Pleasures*, as to forget the suffering State of others, and have no *Fellow-feeling* with them. Not to observe, that our Gratitude to GOD is to be heighten'd, by considering the Distinction he makes by his kind Providence, between us and others, who can hardly have deserv'd worse from him than *our selves*. Again,

3. *IS there not somewhat also in prospect for time to come, that should this day mix Trembling with our Joy?* Hath GOD so terribly punish'd our Sister Churches for their Sins? Doth he require us to take warning by their Punishment? And yet are not we, in too great a degree, regardless at once of *their Case*, and the Aspect it may have upon *us*? And doth not this bode the Approach of like Vengeance? Is not the Spirit of *Discord and Sedition*, which hath been stirred up to such an height, a sad Presage, that *we shall bite and devour one another till we are destroy'd*? Hath not GOD signify'd his Displeasure, by removing from *the Evil to come* many valuable Ministers in a very short time; and how unequal are *we* that come in their room to fill up the Vacancy? Oh let those Considerations have this day a due Influence upon us. As we are met together to rejoice before GOD, and give him Praise for this new Instance of his Kindness to *Britain*, in delivering our King from the *Strivings of the People*, and our Country from the Calamities of an Unnatural Rebellion, and a raging Civil War; let us yet remember that there is Matter of Grief and Fear to temper with *our Joy*. The *Sins of our People*, the share we our selves have in the common Guilt, should lay us low before GOD: We should lament over our Iniquities, whilst we acknowledg his unmerited Goodness, and *repenting Sighs* should mingle with our *Songs of Joy*.

THE *Miseries of our Brethren*, and the desolate State of Churches abroad, should also affect our Hearts with unfeigned Grief and Compassion, whilst we are rejoicing over *our own Mercies*, and paying our Thanks to GOD for them. The most earnest and importunate Prayers on *their behalf*, should accompany our Praises, that we may  
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at once give Glory to GOD, and express a due Measure of Good-will to Men. And finally,

ALL the Symptoms of Divine Displeasure, that are upon our People or the Church of GOD in Britain, should humble us at his feet, and make us earnest with him that his Wrath may be turn'd away, and we may not be suffer'd to go on and fill up the Measure of our Sins, and bring on his Judgments upon us to the uttermost, after all the great and glorious things which he hath done for us.

THUS will our Joy be serious on this Occasion, and not frothy and vain. 'Twill leave a deep Relish of Religion upon our Hearts, and give us fresh Pleasure upon a Review. 'Twill be wise and well-temper'd: 'twill have a direct Tendency to make us better, and thereby draw down farther Blessings on Our selves, and our Native Country. In a word, 'twill be pleasing to GOD, agreeable to our Circumstances, and very advantageous to our Souls: Whilst all the Triumphs of the Sensualist expire in Blaze and Noise, like the crackling of Thorns, leave no pleasing Remembrance when they are gone, but are succeeded with the sharpest Stings and the bitterest Remorse.

F I N I S



†† Just Publish'd, Some Memoirs of the Life and Death of the Reverend Mr. Shower, &c. With his Funeral Sermon, by Mr. Tong. Sold by E. Scadgel in Bartholomew-Close. Price 18 d. in sheep.